

Reformation Era History

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- Also: www.hit230.homestead.com, jdjanke.homepage.com, library/h230
- Attendance not mandatory, but expected: tests and assignments to be completed promptly
- Emphasis: Read the theologians for yourself. What do YOU think they meant?
 - Lectures MUST be supplemented by reading
- Required Reading:
 - Martin Luther by Dillenberger
 - Ignatius Loyola's Exercises
- Recommended Reading:
 - McGrath (most streams of thought), Spitz (details, spellings), or Carter (same)
 - Kittelson (good biography of Luther), Gonzalez (also good, quick overview)
- Use *Summer Schedule* rather than *Outline* for the readings required
 - Lutheran primary sources in Dillenberger or Book of Concord
 - Study questions are provided to guide the reading of the documents
- Two Tests and a Written Report (7-11 pages)
 - Paper could also be two 16th century documents on a doctrine or theological topic
 - Menno Simons? Conrad Grebel? vs. Luther
 - References: footnotes, endnotes, parentheses AND bibliography: no sec. sources needed
 - Look for similarities/disagreements, use of Scripture (same or different?), sources
 - Due: Friday July 7
 - TEST 1: Tuesday, June 20, 2000
 - Objective: chronological order of Luther's life, true/false, "which writing?"
 - 18 T/F "general statements" about the history through Zwingli
 - 7 chronological order: episodes from Luther's life and career (order, not dates)
 - 8 multiple choice: Luther readings – document or its ideas
 - 1 essay: choice of McGrath or Luther readings (1/3 of marks)

CLASS NOTES

What is Church History?

- Church:
 - is fully engaged in the history of the world
 - a complex of believers who are unique, and both saint and sinner
- Church History:
 - Both the thoughts, the people who thought, and the times they thought in
- Reformation Era:
 - A dramatic and pivotal period in the church's history
 - Social, political, economic, and theological reasons for the Reformation
 - Tendency toward major players

Europe on the Eve of the Resurrection

- Europe in the throws of the Renaissance, out of the dark ages
- Transition from Middle Ages to the Modern World
- Late Middle Ages (1300s)
 - 25%-50% lost to the Black Death

- Western Christendom (1500):
 - Geographical:
 - Only a small part of the world was Christian
 - Palestine, Egypt, Northern Africa had fallen to Islam
 - 1453: Byzantine Empire (Constantinople) fell to Ottomans: Austria's Vienna next to go?
 - Europe small in population, poor, and agricultural (ex: Wittenberg: 2000 people)
 - Germany: 1500 (12 million), 1600 (20 million)
 - Exceptions: Venice: 100,000, Paris: 200,000, London: 60,000
 - Political:
 - Governed by feudal leaders, though a desire for new nation-states under monarchs
 - Powerful dynasties absorbed power from the nobility, encouraged by middle-class
 - To the advantage of middle-class traders to have "unified government"
 - England
 - Feudalism and Dynastic War of the Roses ended in rule of Tudors (Henry VII)
 - Henry VIII succeeds him and helps start the British reformation
 - Strong rivalries between British and French Great Houses
 - France
 - 14th-15th century (100 Years War) ruined French nobility
 - In the wake of the victory of France, strong centralized monarchy took over (Valois)
 - Charles VIII 1480-1490 tried to invade Italy; Francis I dominated early 16th
 - "Concordat of Bologna" (1560) blocked France's acceptance of Protestantism
 - Pope guaranteed income from France
 - King retained ability to appoint Bishops / Abbots
 - Spain
 - Castille, Aragon, Navarre, Granada: no single "Spain" – good chunks were Moorish
 - 16th C basis for union: King Ferdinand of Aragon marrying Queen Isabella of Castille
 - King Carlos I (grandson) succeeded them; a.k.a. Charles V of Holy Roman Empire
 - Strong Roman Catholic presence: bastion of the counter-reformation
 - Italy
 - Duchy of Milan, Republic of Venice (oligarchy), Papal States, Genoa
 - Kingdom of Naples or Kingdom of the Two Sicilies (part of Argonese Empire)
 - 19th Century would finally see an Italian State
 - Netherlands
 - Antwerp (to be Amsterdam later) the major city
 - 17 political entities: city-states, used to look to France, or to Emperor
 - Duke of Burgundy the sole ruler by the time of the Reformation
 - Charles the Bold's daughter Mary married Maximilian, Duke of Austria
 - Their son Philip married the daughter of Ferdinand and Isabella
 - Their son was Charles V of the Holy Roman Empire
 - Spanish grandfather died before, German after the Reformation
 - "Germany" aka Holy Roman Empire
 - Germany + Austria, Bohemia (Czech), Northern Italy
 - Far less united than England, France, and Spain
 - 19th Century would see a united German State
 - Holy Roman Emperor champion of Christendom:
 - Though did not include major parts of Christendom (France, England)
 - Parts it did include voted for the Emperor, who was generally a Habsburg:

- Archbishop of Trion, Meins, Count Palatine, Margrove of Brandenburg, Duke of Saxony, Elector of Saxony
- Could not levy taxes or raise an army; had not guarantee of a dynasty
- Habsburg Dynasty
 - Habsburg family rule an extensive empire: Austria, Bohemia, Hungary
 - Gain the Netherlands through marriage, then Spain
 - 1519: Seven Electors also choose Charles V to be Emperor (Habsburg Dynasty)
 - Charles V: Dutch speaking; as much German as Spanish
 - Difficult empire to rule! Inherited tremendous responsibilities, personality
 - 3 Major Problems: During his reign;
 - Rivalry with France: begins in Italy (handles fairly well)
 - Turks and the Ottoman Empire moving up the Danube
 - Reformation and religious division
 - Diet: Emperor inherited a German institution called the Diet
 - Cities: Free imperial cities had political autonomy; reformation first took hold here

The Church of Western Christendom

- Everyone was in the church but a handful of Jews
- **Laity vs. Clergy**: divide between laity and clergy, who were the real essence of the church
 - God ministers grace to his people through the clergy and their institutions
 - Secular Clergy: those who serve in the world
 - Priest: very small parishes, little education, appointed by noble or monastery
 - Presided over by a diocese with a bishop, “in theory” at the cathedral
 - Bishop: Ordinations, confirmations, administration of property, ecclesiastical courts
 - Bishop is usually an important ruler elected by the nobility and clergy
 - “Prince Bishops” were both secular and religious rulers (Germany especially)
 - The Pope ruled the papal states, coined money, and had a military
 - Archbishop: Archdiocese or province leader, but also bishop of his own see
 - Pope: Chief of the secular clergy, Bishop of Rome, prime over all bishops
 - All ecclesiastical court appeals were heard by the Pope (Office of the Keys)
 - Bureaucracy of Rome run by the Cardinals (cabinet officers)
 - Pope was replaced by the college of Cardinals (almost exclusively Italian)
 - Regular Clergy: lifelong vow to a rule (Augustine, Francis), separated from the world
 - Uniforms, communities, and other signs separate them from the world
 - Under the authority of the Abbot or Prior, who were responsible to a General
 - The Pope was also the head of the regular clergy (far more common than today)
- **The Church**: The institution by which God mediates grace (salvation) to humanity
 - The Sacramental System: Seven sacraments: baptism/confirmation, marriage/ordination, penance, mass, extreme unction (Luther’s “Babylonian Captivity of the Church”)
 - Mass: The sacrifice of Calvary reenacted, but not really a participatory “communion”
 - Penance: the sacrament of the people to cover the sins committed after baptism
 - Baptism: took care of original sin and all sins committed up to that point
 - Political Authority: Could use excommunication, interdicts to enforce her decisions
 - Ecclesiastical Courts: Moral/doctrinal, property, probate, marriage, clergy crimes
 - Jurisdictional conflicts between secular and church end in Reformation territories
 - Education: schools, universities run by the church under the Pope
 - Property: ecclesiastical institutions held title to vast amounts of land and property

- One of the major sources of wealth in that time period, used to support monasteries
- Serfdom in middle ages; peasants at this time who pay rent to the church
- **Church & State:** Distinction between the two kingdoms very blurred
 - **Benefice:** moneys given to clergy out of the moneys received by a parish or diocese
 - **Patronage:** Clergy often appointed to royal office, paid by a benefice(s)
 - **Absenteeism:** Clergy with a benefice not performing the work associated with it
 - A Chancellor might also be a Bishop, from which he receives a benefice, but he might never actually serve as the Bishop of his diocese
 - **Pluralism:** Receiving benefice from more than one position
 - **Assignment:** the buying of benefices
 - **The Buyer:** receives the payments of a benefice over a long period of time
 - **The Seller:** receives money up front from the Buyer
- **Decline of the Church:**
 - The Church, by the end of the Middle Age, needed reform at ALL levels, top & bottom
 - **1200s** the high point of the Papacy; decline began in the 1300s
 - **Boniface VIII** in contest with Philip IV of France: force used against the Pope
 - Boniface died before Philip could muster his forces
 - “Unum Sanctum” Bull (1302) – no salvation outside the church
 - **1309-1377: “Babylonian Captivity of the Church”**
 - Popes at **Avignon**, France – “under the thumb” of the French church
 - More concern for raising money than spiritual leadership
 - **1378-1415: “Great Schism”:** 2, then 3 Popes, excommunicating each other
 - All the Popes finally recognized as heretical; Martin V installed
 - H.R. Emperor Sigismund proposed “**conciliarism**” to rectify things
 - Championed by Marsilio of Padua, Jean Gerson, Pierre d’Ailly earlier
 - A council of all dioceses was the body of the church, not the Pope
 - Council of Constance (1414-1418) affirmed the authority of councils
 - Heretics: John Wycliffe and John Hus
- **John Hus:** Born 1369 – Died 1415 (burned at the stake at Council of Constance)
 - Born in Bohemia, state largely German but also Czech
 - Church dominated by the Germans; Hus’ supporters largely Czech
 - Attack largely directed against the moral decline, but also **doctrinal:**
 - **Eucharistic cup** to be shared with the laity (middle ages restricted it to the clergy)
 - “Church” is the **faithful** (or the elect), not the structure (Augustine’s idea)
 - Preaching and instruction should be done **in the vernacular** (Czech, or course)
 - Safe conduct given by the Emperor, then revoked
 - Hussite movement continued to exist at the time of Martin Luther

The Renaissance

- **1450 – 1550:** Prevailed over conciliarism, established temporal supremacy, made Rome a great city
 - Wanted power in Italy, but no over much else: willing to help others take power elsewhere
 - Popes maintained primacy in the church, rulers received church income and authority elsewhere
 - Strong families in the Papal states made it hard for the Pope to take control
 - Popes now came to be chosen from these important families in central Italy
 - **Martin V:** 1417-1431: negotiated first “**concordat**” with other rulers

- Eugenius IV: 1431-1447: convened the Council of Basil immediately
 - Moved the council to Italy when they tried to take power, council deposed him
 - No one supported the council due to Eugenius' diplomacy
 - Suggested it was easier to deal with one Pope than a whole council
- Alexander VI: 1492-1503: elected through bribes to fellow cardinals; Prince
 - Good financial manager, used to advance his children's interests (Borgia family)
 - Daughter Lucretia married 3 times, son Cesare likely poisoned
- Julius II: 1503-1513: rival to the Borgias, likely poisoned Cesare; General
 - Reasserted control over the Papal States through force of arms
 - Patron of the arts; memorialized his family in Rome, Michelangelo's Sistine Chapel
 - Ordered the destruction of the Old St. Peter's, indulgences for the New
- Leo X: 1513-1521: from a leading family of Florence, patron of art, music and drama; Prince
 - Continued to beautify the city and "enjoy the papacy" given by God
 - More concerned about money sources and authority than theology

Luther's Experience of the Gospel

- Luther's insights come out of his own experience, and not pure intellectual reflection
- Lutheran theology seeks to promote a similar experience in all hearers of Lutheran sermons
- Family
 - Hans and Margareta: peasants who made good in the copper industry, mother more educated
 - 1483: Born in Eisleben, moved to Mansfield
 - Educated in Eisenach, Magdeburg, and Erfurt
 - Family hoped that Luther would get a good job in order to support his parents in retirement
 - 1505: Left law studies and entered a monastery after a close encounter with a lightning bolt
 - 1st Great Spiritual Crisis: cried out for help to St. Anne, Mary's mother
 - This was not unusual, but happened often – a real awareness of the "contingency of life"
 - Monastery (separation from the world) was the best preparation for Judgement
 - Augustinian Order said votive masses for the living and the dead: needed lots of priests
 - 1507: Luther received "training" and recommendation for priesthood
 - 2nd Great Spiritual Crisis: Luther was always under Christ's demand for perfection
 - Luther saw himself as living in the presence of Christ's holiness, especially at Mass
 - Embraces extreme asceticism: the body was the source of all sin; the spirit the New Adam
 - "Who am I that I should lift up my hands to the divine majesty?" - Luther
 - Nominalism: William of Occam, Gabriel Biel – God is Sovereign
 - Absolute Power: God can do anything
 - Ordained Power: God has chosen mediate salvation by the penitential system
 - Penance: God helps, but we have to do our part (God's ordained plan)
 - Baptism removes most (but not all) effects of original sin from birth
 - Sacramental confession, priestly absolution, then works of satisfaction restore "grace"
 - If grace not restored in this life, "purgatory" will remove remaining sin
 - CONTRITION, CONFESSION, SATISFACTION
 - Luther hated God for being so just in anger and wrath
 - John Staupitz: Head of Augustinians in Saxony
 - In 1502 helped the elector start the University at Wittenberg
 - Augustinians staffed Erfurt and Wittenberg
 - Recognized Luther's talents, despite his obsession with his sin
 - Chose Luther to serve as a professor at Wittenberg
 - Redirected Luther to mysticism away from nominal scholasticism

- One could reach God through love, not simply intellect
 - But is this God's love for the sinner or the sinner's love for God?
- 1510: Service mission to Rome, Luther represented Staupitz
 - In Rome, Luther attended the shrines of the Saints, but wasn't sure any of it mattered
- Christian Education
 - Baptized as an infant, learned Latin in school, brought up in a superstitious orthodoxy
 - **Cult of the Saints**: go to the saints to seek mercy from the angry, judging, distant God
 - Saints went directly to heaven and bypassed purgatory due to their good deeds
 - Church was the vehicle through which people could prepare for judgment
 - St. Paul, Virgin Mary the "Queen of Heaven", and a host of "local saints"
 - St. Denis the Beheaded (headaches), St. Claris (eyesight)
 - Joined the **Augustinian order**, threatened by the possibility of eternal punishment
 - Thomas Aquinas called monastic life a "second baptism" for the cleansing of new sins
 - **Mendicant**: lived in poverty, and performed service of the Church (ex: mass, teaching)
 - Basic Education, Bachelor of Arts, Master of Arts,
 - 1507-1509: Theology at Erfurt (lectured on Sentences of Peter Lombard)
 - 1512: Doctor of Theology completed at Wittenberg
 - Vow commonly taken to lecture and teach according to the Scriptures
 - 1513-1515: Lectured on Psalms
 - 1516-1518: Lectured on Romans, Galatians, Hebrews
 - Mostly standard, Medieval theologian, though with traces of "the new humanism"
 - Medieval theology interpreted the text based on the history of its exegesis
 - "New Humanism" was not afraid to take new tacks, and using the original languages
 - Luther very critical of corruption of the church and of the clergy
 - **INSIGHT**: God suffers for and with humanity in Jesus Christ! (In the Psalms)
 - God has forgiven sin through Christ
- Luther's Personal Reformation
 - **New Phrases**: Theology of the Cross vs. Theology of Glory
 - Latter is the work of Medieval theologians (Thomas Aquinas)
 - Sought to know God AS HE IS in his glory through creation and the law
 - Man then glorified his own reason and ability to save himself
 - Former is Luther's insight
 - Seek to know God AS HE HAS REVEALED HIMSELF in the cross
 - Man is weak and sinful, just as God has revealed himself in weakness
 - Still needed to understand "The Righteousness of God" in light of these insights
 - Medieval theology saw this as the new rules God has imposed upon man
 - Luther finally read the verse to the end – "...the just shall live by faith"!
 - "**The Tower Experience**": The gospel is that God gives righteousness
 - Likely occurred around 1519
 - Luther was also a parish priest, and the practice of indulgences really bothered him
 - 1) The Church was not selling *absolution*, but the need for *temporal punishment*
 - 2) This could be done because of the treasury of good works built up by Christ and the Saints
 - An indulgence was given to the priest when he imposed the work of satisfaction
 - A plenary indulgence cancelled ALL works, but could only be given out by the Pope
 - 1516: Luther preached against castle-church indulgences – God wanted contrition!
 - Frederick the Wise (Elector of Saxony) collected relics in the castle church
 - The Pope can remit penalties he has imposed, not those God has imposed
 - 1517: No longer a local issue, now an international selling of indulgences

- Leo X, and Albert Archbishop of Mainz: Younger brother of Elector of Brandenburg
- Albert got the Pope's permission for cash: money came from sale of a Papal indulgence
- Half the money went directly to the Pope for the rebuilding of St. Peter's
- The other half went to bankers to pay off Albert's loan for purchasing his bishopric
- Albert told his salesmen that his indulgences would be plenary, "geared-to-income"
- Chief vendor, John Tetzel, operated not far from Wittenberg (Dominican Monk)
 - Outstanding preacher: first on Hell (general), then Purgatory (personal), then heaven
 - Sale would take place inside the church after the preaching
 - Frederick the Wise would not allow entry to Wittenberg (too much competition)
- **95 Theses**: In Latin, typical propositions challenging opponents to debate
 - Didn't create much stir at first, but WERE understood in Rome (sent by Albert)
 - Leo X: "Luther is a drunked German – he will feel better when he is sober"
 - Tried to use Luther's monastic superiors to silence him at Heidelberg in 1518
 - Staupitz, instead, gave Luther a chance to expound his underlying theology
 - Luther shot down scholastic theology
 - Older men dismissed him, but the younger men followed him (**Bucer**)
 - Later, were translated into German and then distributed for reaching in Germany
 - 1) Objection to the proceeds of the German people going to Rome
 - Not really theological, more national
 - 2) Challenged the power of the Pope over the remission of purgatory time
 - This was an attack on the Pope, that had to be answered
 - 3) Indulgences are harmful because they induce spiritual complacency
 - Continuous acts of love are replaced with the one-time purchasing of paper
- **1518**: Dominicans wanted to protect Tetzel against an Augustinian
 - Convinced the Pope to condemn Luther's position, demanded that he appear in Rome
 - **Frederick the Wise** chooses to protect Luther on the basis of German nationalism
 - He resented the idea that one of HIS professors should fall out of his jurisdiction
 - As an elector, he had the power to request an ecclesiastical hearing in Germany
 - **Cardinal Cajetan** sent to a hearing at the Diet of Augsburg on charges of heresy
 - Cajetan refused to debate: the argument was over authority, not theology
 - He demanded that either Frederick charge Luther, or banish him
 - Frederick demanded that Rome demonstrate writing where Luther was wrong
- **1519**: Maximilian I the H.R. Emperor died
 - Papal opposition cooled down, due to imperial politics: tried to cut deals with Frederick
 - Francis I, Charles V, Frederick the Wise all possible candidates for the position
 - **Miltitz** sent to Frederick from the Pope to ask that Luther be asked to remain quiet
 - **John Eck** the most famous of Luther's opponents, an acquaintance of Luther
 - Duke of Saxony / Albertine / George vs. Elector / Ernestine / Frederick
 - Eck persuaded the Duke of Saxony (George) to sponsor a **debate at U. of Leipzig**
 - Carlstadt debated original sin / Luther debated power of the Pope
 - Eck referred to papal decrees; Luther denied their historicity
 - Luther decided that some of Hus' statements were correct
 - A simple layman with Scriptures was more to be believed than Popes/councils
 - Luther was now outside the church; he took his stand on the Scriptures
- **1520**: Leo X releases a bull against Luther: "Arise, O Lord"
 - Luther responds with a charge that Leo X was the antichrist
 - Luther and Melancthon held a bonfire, where they burned books and the bull
 - Jan 3, 1521: Bull of Excommunication issued by Leo X

- **1521:** Emperor V charged with carrying out Luther's banishment or execution
 - Elector Frederick, Charles choose a private hearing for Luther before the rulers
 - Charles V grants a safe conduct to the **Diet of Worms**, greeted as a hero
 - Luther asked whether he wrote and agreed with the contents of his books
 - "My conscience is captive to the Word of God...here I stand, I cannot do otherwise."
 - The Emperor did not understand Luther's German, and so his answer was translated
 - Charles V wants to get rid of him, the German princes were in agreement with Luther
 - **Edict of Worms** written by Emperor and remaining princes declared Luther an outlaw
 - Frederick became Luther's protector: Luther "kidnapped" and taken to **Wartburg**
 - Note: Luther never had a conversation with Frederick, but spoke to his chaplain
- **1522:** Luther at Wartburg
 - Priesthood of all Believers & Sola Scriptura led to translation of Bible into German
 - **Bible Translation**
 - Completed NT in March, 1522: used Erasmus' Greek edition of 1519
 - Reprinted in December of 1522: moved Revelation, James to the end
 - Published OT in parts: 1523 (Pentateuch), 1534 (complete, with Apocrypha moved)
 - Prefaces composed for each book (preface to Romans summary of Luther's theology)
 - Luther's German was written for the common man, not scholars
 - **Back in Wittenberg**
 - Karlstadt: doctrine of canon law and theology (older than Martin)
 - Paid from a benefice; when he left Wittenberg, went to his parish for the 1st time
 - Became a radical reformationist
 - Melanchthon: expert in Greek, wrote a grammar (much younger than Martin)
 - 1521: Loci Communes -> First 90Lutheran Dogmatics
 - 1) Marriage of the Clergy: priests, monks, and nuns began to marry
 - Karlstadt backed them up, and was married publicly himself to a 15 year old
 - 2) Abolition of Monasticism: Monasteries and cloisters began to empty out
 - Luther wrote "On Monastic Vows" in support of marriage to his father, Hans
 - Monasticism promoted two classes of Christians, which was wrong
 - Monasticism destroyed J.by F. by promoting works-righteousness
 - 3) Changes to the Mass: Not a sacrifice, but a sacrament
 - No more private masses; Wittenberg faculty changed ordo of chapel
 - Luther (in disguise) urged continuing reforms, and elimination of castle relics
 - "Antichrist is to be broken without the hand...preach, pray, but do not fight"
 - Karlstadt showed up in layman's clothes, abbreviated the liturgy, served both kinds, counseled no fasting, and spoke in German at Christmas Day Mass
 - Had city counsel agree to removed all sacred images from the church
 - Eliminated organ music, which he thought had no place in the church
 - 3 Men from Zwickau ("Zwickau Prophets") preached using "direct revelation"
 - Luther returned to Wittenberg without protection (March, 1522)
 - Appeared First Sunday of Lent, preached on "Christian Liberty"
 - Images & vestments are liberties, protect the weak, exercise patience

Luther's Pastoral and Educational Reforms

- Luther, after the Wartburg, wanted reformation without upsetting people
- "Conservative Reformation"
- Everything was to serve the "Proclamation of the Word"
 - Remove all that the Bible condemns:

- Elimination of private, votive masses
- Communion in both kinds
- Liturgical reformation, mass to gospel instead of law
- Willing to retain traditions about which the Bible was silent:
 - Sacred images and icons: as “teaching tools”
 - Music in the liturgy, candles, vestments were all retained as “adiaphora”
 - Encouraged the use of Latin in the Academy
- Use of the vernacular with the common people, so they could understand
- Gradual Changes: if you are free to preach, let the Gospel move people to change
- Liturgical Changes:
 - Created matins and vespers services based on the canonical hours
 - 1523: Created a Latin service very close to our Divine Service I by “pruning” the medieval mass
 - Changed collects to the Saints
 - Isolated the Words of Institution from the Eucharistic Prayers
 - Encouraged the Words to be proclaimed aloud rather than whispered
 - Private confession retained
 - Sermon and hymns were in the vernacular, but all else was in Latin
 - 1525: First German service adopted throughout Saxony in 1526, Divine Service III
 - Latin chants were replaced with vernacular hymns
 - Luther loved music, and felt it was very appropriate in worship
 - Translated hymns from Latin and added German verses
 - “Battle” hymns (Lord, Keep Us Steadfast) & “gospel” hymns (Good Christians One and All)
 - WORDS are very important; must be existential, not generic; solid, biblical, and gospel
- Catechetical Work
 - Small and Large Catechisms written
 - Based on a stripped-down medieval catechism
 - Small Catechism was aimed at the heads of households
 - Large Catechism designed for priests as a preaching tool
 - Prefaces:
 - Luther orders the articles as law / gospel / sanctification
 - We need help (10 Com.)/ there is help (Creed)/ here’s how you get it (Prayer)
 - Luther saw the **catechism** as being the articles **without** his explanations
- Political Support
 - Frederick the Wise (d. 1525), John (d. 1532), John Frederick
 - Made changes to the law to create Lutheran parishes
- 1528: Visitation
 - Bishops were to verify the state of the parishes
 - In lieu of bishops, the elector divided up the region into 5 districts
 - Each district was visited by legal officials and clergy as “bishops”, using “visitation articles”
 - Melancthon wrote the visitation articles of 1528, questions for both lay and clergy
 - RESULTS: Seen in the Prefaces to the Catechisms
 - Clergy could not recite the 10 commandments, didn’t know who wrote the Lord’s Prayer
 - Ignorant AND immoral (sleeping-around) priests
 - Few priests knew how to preach or how to teach
- 1529: “Postils”, Sermons written by Luther for use by the Priests

The Spread of the Reformation

- 1523: Duke Ferdinand (brother of Charles V) figured Lutheranism could not be eliminated

- Artisans and middle class in the cities supported the Reformation in large numbers
- Reading was a social activity, so a great many people had access to Luther's thoughts
- Illustrations in the treatises made it possible for the illiterate to get the gist of it
- Salvation of souls was at stake for the Reformers
- First large scale effort to confront society as a whole with religious issues
- **The Knights War (1522-1523)**
 - The development of gunpowder decreased the usefulness of the knights
 - They were the lowest of the nobility, had some land, worked as mercenaries or hoodlums
 - **Franz von Sickingen**: plundered wagon trains using money raised from minerals on his land
 - An early supporter of Luther for his nationalism and resentment of the prince-bishops
 - Went to war in 1522 against the Archbishop of Trier; defeated; von Sickingen died in battle
 - **Ulrich von Hutten**: a humanist knight who wrote propaganda for the Lutheran Reformation
 - Saw the Reformation as a way to support German nationalism against the papists
 - Supported the knights' war
- **Peasants' War (1524-1526)**
 - Rioting bands of lower classes (10s of thousands) going after the establishment
 - Similar uprisings had occurred in other places in Europe: taxes, food shortages
 - They thought they had a theological rationale: "Christian Liberty!" was their battle cry
 - Luther had to make clear his opposition to this type of war:
 - "No Christian right to rebel against constituted government"
 - Both establishment and peasants must be reconciled:
 - Government's authority is to rule justly, and will be held responsible for not doing so
 - God forbids armed rebellion against his established government
 - **Against the Murdering and Robbing Peasant Bands**
 - Luther called upon the princes to violently put down the rebellion
 - **An Open Letter on the Harsh Book Against the Peasants**
 - Luther urged clemency and moderation, and apologized for his harsh words
 - "Cleared the air": the Lutheran Reformation would now be tied to present government forms
 - Luther was interested in theological, not social, reform

Christian Humanism

- Renewed interest in **Greek and Roman antiquity**
 - "Classical Philology" – who to write GOOD Latin and rhetoric
 - Revival of appreciation for old philosophy, learning, and artistic values
 - Saw a civilization with two peaks: Ancient World and 16th C, with a "trough" in between
- **Started in Italy**, then introduced into England, France, Germany, Switzerland
- Christians interested in renewal also of **Christian antiquity**: the Early Church
 - **Sir Thomas More**, advisor to Henry VII and VIII, "Utopia"
 - **John Colet**, lectured on Pauline epistles apart from traditional commentaries
 - **John Reuchdin**, uncle of Melancthon, produced a Hebrew grammar, revived Jewish thought
 - **Erasmus (1469-1536)**, son of a priest, Dutch, **never broke from Rome**
 - Ordained but then left the monastery under dispensation
 - Studied at University of Paris, ended up in Basil, "Laid the egg that Luther hatched"
 - Relics, pilgrimages, cult of the saints, clergy/lay distinction considered "**false piety**"
 - "Colloquies", "In Praise of Folly" – a satirical look at the pope and other church problems
 - Published: Greek NT with his Latin translation, Cyprian, Hillary, Augustine, Origen
 - Strong supporter of scripture in the vernacular, "all women should read the gospels"
 - "I would that a poughman at his plow sing a song of scripture"

- High view of human nature: education will improve the world
- Humanists printed bibles, commentaries, and grammars
- Luther was seen as doing “more of the same” as what these other humanists were doing

Humanism and Luther

- Erasmus told Frederick the Wise that Luther “hit the monks in the belly and the pope on the crown”
- It became clear after the three documents that Erasmus was no Lutheran
- He was pressured by Catholic friends and patrons to write against Luther
 - 1524: “Freedom of the Will” – stressed the ethical, not doctrinal, aspect of Christianity
 - A semi-Pelagian position: if there is a law, we must be able to do it!
 - : “Bondage of the Will” is 4 times longer than “Freedom”
 - 1537: Luther said he wrote only 2 good work: “Small Catechism” and “Bondage of the Will”

Europe in the 16th Century

- 1519-1556: Charles V’s rule (abdicated)
- Believed in a united Christendom under Pope and Emperor
- Goals: Fights wars, signs treaties, calls council
 - Preserve the Habsburg dynasty’s rule (succeeds)
 - Defend Christendom from the Turks (Danube and Eastern Mediterranean) (somewhat succeeds)
 - Seeks an end to the divisions within Christendom (fails)
- Rivalry with the Valois dynasty of France (began at end of 15th Century over claims to Italy)
 - 1526: War against Francis I (1515-1547): Francis captured, yielded claims to Italy
 - Ottoman Turks under Suleiman made dramatic strides at the Danube
 - 1521: took Rhodes
 - 1526: defeated and killed King of Hungary and Bohemia (battle of Mohacs)
 - Remaining Hungarians appointed Charles’ brother Ferdinand “King”
 - This was the beginning of the Austro-Hungarian Empire
 - 1529: Attack on Vienna was repulsed
- Francis I and the Pope chose these events as an opportunity for an attack on Charles V
 - 1527: “The Sack of Rome”: Charles V’s forces took Rome; ravaged and pillaged
 - 1529: Peace signed, Charles V crowned by the Pope as last Emperor of the H.R.E.
- Because of all this, the Emperor was “busy” between Diet of Worms and of Augsburg
- 1520s: The Reformation flourishes, but Germany divides into two religious camps
 - Princes that followed Luther created the Smalcald League for defence against the Emperor
 - Leader: Philip of Hesse, with Elector of Saxony is the Lutheran political leader until 1550s
 - 1526: 1st Diet of Speier: All leaders were permitted to enforce Diet of Worms in its own way
 - “cuius regio eius religio”: whoever runs the regions chooses the religion
 - 1529: 2nd Diet of Speier: “Protested” against the revoking of the previous decisions
 - 1530: Diet of Augsburg: Charles V attended, focused on religious unity and opposition to Turks
 - Invited the protestant princes to present their views regarding the controversies
 - Luther couldn’t attend, since he was still under the ban: they brought Melanchthon
 - Luther moved to Cobourg, the closest safe spot to Augsburg
 - The Augsburg Confession: written chiefly by Melanchthon as a unified position
 - June 25, 1530: Presented by the Assistant Chancellor of the Elector of Saxony
 - Submitted by laymen who were representatives of the State!
 - Other documents:
 - Switzerland had “Reason for the Faith”, prepare by Zwingli, not accepted
 - Southern Germany had their own, prepared partially by Bucer

- Catholics prepared a “confutation” which WAS read and endorsed by the Emperor
- Melanchthon prepared the apology as a response to the Catholics’ response

For Monday: Pagan Servitude / Freedom of the Christian (Justification and Sanctification)

- Pagan Servitude: What the Sacraments are all about (pay attention to baptism, penance, Eucharist)
- Freedom of the Christian: A powerful treatise on what it means to be a Christian

Luther is concerned both with:

- The inner life of the Christian (Freedom of the Christian)
- The *inner* life of the church, and (Pagan Servitude of the Church)
- The *outer conduct* of the Empire and Christendom (Address to the German Nobility)

Luther and the Printing Press

- 300,000 copies of his works were in circulation
- 16 editions of Address to the German Nobility, 20 editions of Freedom of the Christian (in 1 year)
- 1518-1525: No. 1) Luther (219 German pamphlets, 1465 printings)
 - No. 2) Carlstadt (47 German pamphlets, 125 printings)
 - More than half of everything printed in German was written by Luther in this period
- 1518-1537: No. 2) Eck (38 German pamphlets)

Zwingli and the Reformed Movement

- Lutheran: Northern Germany, Prussia, Scandinavia
 - Starting Point: theological reform
 - Though God is sovereign, more important is his mercy and grace
 - Pessimistic toward human nature
 - There will be no utopia in this world
- Reformed: Pockets of Switzerland, eastern Europe, some towns in France, Scotland, Netherlands
 - Starting Point: better Christian society
 - God is sovereign, mercy and grace less emphasized
 - Better society based on Christian values, around the Christian church (though not Utopian)
- Anglican: England
 - Starting Point: national independence, monarchy at head of church
- Radical Reformation: Mennonites/Anabaptists on one side, Unitarians on the other
 - Reformers who go so far they are alienated from government and society
- Counter-Reformation: The Roman Catholic reforms of the council of Trent
- Switzerland: nominally part of the H.R.E. under Habsburgs
 - William Tell (13th C) led the fight for independence and neutrality
 - Number of “cantons” united by treaties, with an “assembly” (like the UN)
 - Switzerland not very important, except as a source of mercenary soldiers
- Reformation begins with Ulrich Zwingli on New Years Day in 1519
 - Zwingli the “people’s priest” at the church in Zurich; announced he would preach the whole NT
 - Preached from the Greek NT; a powerful orator who electrified people
 - Did not see himself as Lutheran, but emphasized commonalities: saw Luther as a model
 - Affirmed justification by faith; salvation did not come through works of any type
 - Rejected the sacramental system, saw baptism and Eucharist as the only sacraments
 - Simplified the liturgy and wrote it in the vernacular; service was for proclamation
 - Differences both in content and approach:

- Zwingli was a humanist, a disciple of Erasmus
- **Family:** Father was a prosperous peasant; uncle was a well-to-do priest
 - Zwingli gifted in languages; studied Latin in Bern; discovered humanism from Woelflin
 - U. of Vienna; studied with Celtis, finished his masters in 1504 at Basil a Christian humanist
- **1506:** At 22 was ordained a priest, took up in Canton Glarus for 10 years
 - Gathered 350 book library! Loved Erasmus, bought a copy of his Greek/Latin NT; visited him
 - Turned to “sola scriptura” out of an academic decision, not existential angst (Luther)
 - Emphasis on Christian morality and society; dichotomy between spirit/flesh (Platonic)
 - Uniqueness: devoted Swiss patriot; served as mercenary chaplain but rejected it
 - Spoke out against the dangers to morality of mercenary activity
- **1516:** Lost his Glarus job, went to Einsiedeln, spoke out against indulgences
 - Had some clerical support from higher ups, so not as controversial as Luther
 - Zwingli had “problems” with his vow of celibacy; got a girl pregnant; wrote a “defense”
- **1519:** Named to post of Zurich church; one early reform is the end of mandatory celibacy
 - Lets it be known that HIS church will follow the Bible, not human tradition
 - Attacks cult of the saints, pilgrimages, icons, fasts, celibacy using Scripture; convinces many
- **1522:** Zwingli and his followers eliminate fasting during Lent
 - Froschauer, on Ash Wednesday, leads a group in the eating of fried sausages, including Zwingli
 - Zwingli, who didn’t eat himself, preached and wrote in their defense
 - On The Clarity and the Certainty of the Word of God – Key Paper
 - The Church is not needed to explain what is necessary for salvation, or to interpret scripture
- **1523:** Town council calls for a series of disputations: Zwingli draws up “67 Conclusions”
 - Argue against the Pope and his power from an evangelical perspective
 - Zwingli brought his Bible in original languages; Bishop’s rep suggested a council be called
 - Zwingli said he was not changing, but returning to Christianity; WON the debate
 - Council abolished the mass, silenced the organs, eliminated celibacy, got rid of icons
 - Instituted a representative council; “congregationalism”; more like Karlstadt than Luther
- **1524:** Eucharistic Reform: words of institution said, bread and cup distributed
 - The Eucharist was a visual aid for the remembrance of Christ’s sacrifice
 - “This is my body” is a figure of speech like “I am the vine”
 - Generally dismissed “sensory” things (John 6: ‘The flesh profits nothing’)
 - If Christ is true man, he must have a circumscribed body just as we do, and it is in heaven
 - Bucer influenced by Zwingli’s understanding of the Eucharist
 - This understanding corrected abuses such as “Corpus Christi” festivals, and masses for the dead
- **1526:** Luther vs. Zwingli publish a number of tracts against each other
 - 1528:Luther: “Great Confession concerning the Lord’s Supper”
 - Zwingli charges Luther with being a horrendous, impious false teacher
- **1529:** Philip of Hesse organized a face to face meeting between Zwingli and Luther
 - Marburg Colloquy: Ended up not excommunicating each other but not agreeing to communion
- **1531:** WAR:
 - Catholic territories were afraid of retaliation by the Protestant territories, which did occur
 - Catholics attacked Zurich (battle of Qu’ Appelle); defenders defeated but not city
 - Zwingli killed, then the body was quartered and burned
 - Luther: God’s just punishment upon Zwingli for promoting the Gospel with the sword
 - “Peace of Qu’ Appelle” resulted in the division of Switzerland into Catholic and Protestant sectors
 - Zurich was succeeded by his son-in-law Bullingen, another important reformer (like Chemnitz)

Calvin and the Reformed Movement

- Born 1509 - Died 1564; Full generation younger than Luther – 2nd Generation
- Calvin felt a stronger kinship to Luther than to Zwingli; many similarities to Luther
- Frenchman, son of a church lawyer, most of his life in Geneva (independent city), Duchy of Savoy
 - Born in the small ecclesiastical city of Noyon: north of Paris
 - Father had a middle-class status due to his position; ensured John's education
 - From 12-20, John was "legally" a quasi-clergy; never was fully ordained
 - Age 14: Studied at a Latin prep-school in Paris
 - Age 15: College of Montaigu at the U. of Paris (conservative, scholastic school)
 - After undergrad, Father decided to urge a career in law, not the church
 - Found himself, during law studies, enamored by humanist intellectualism
 - Pierre Robert, or "Olivétan"
- **1531**: Father dies: Calvin decides to be a "Man of Letters" in the Erasmian mode
- **1532**: Returned to Paris, published "Commentary on Seneca"; sent to Erasmus
 - "Preface to the Commentary on the Psalms" p.26, sometime **before 1534**
 - "God by the secret guidance of his providence at length gave a different direction to my course"
 - "God, by a sudden conversion, subdued and brought my mind to a teachable frame"
 - Chose to become a writer on the subject of the reform of the church (same career, new area)
- **Francis I**: (1515-1547): Sometime tolerated, sometimes persecuted, protestants
 - **1534 "Affair of the Placards"**: Protestants printed up posters on the abuse of the mass
 - In Paris and all over France, even one on the door of the King's bedroom
 - Ordered the authorities to round up all that might be involved: 35 burned at the stake
- **1535**: Calvin leaves France for Protestant Basil; mastered Hebrew
 - **1536**: 1st Edition of "Institutes of the Christian Religion" which was
 - Firstly) An apology of French protestants
 - More Importantly) A manual of instruction based on the truths of Scriptures
 - The first clear protestant systematic theology (better than Melancthon's)
 - First Edition based largely on Luther's works, though structure changes with time
 - Settles up accounts, then sets off for Strasbourg; detours to Geneva (p.27-28 Psalter commentary)
 - Detained by William Farel, protestant reformer and preacher in Geneva
- **1537**: Elected as a pastor of Geneva (but was he ordained??), remained so until his death
 - Small compared to Florence, Paris, Rome; large compared to Wittenberg
 - Fairly independent, but strong ties to the Swiss confederation
 - 1520: Asserted independence of the Prince-Bishop of the House of Savoy
 - 1535: Geneva accepted Protestantism, similar to Zurich under Zwingli
 - Farel had difficulties providing a *positive* vision for the movement
 - Roman clergy has fled: now, how do we be Protestant?
 - Confession of Faith: All citizens had to swear adherence to this confession
 - Great reluctance in the city to accept this swearing
 - Supervision of Morals and Services: The clergy should be in charge of these
 - Geneva kind of an "old west" city; needed to be culturized
 - Give up gambling, carousing
 - 1538: Opposition to reforms prevailed in the elections
 - Bern told Geneva it would need to conform to its own services for continued alliance
 - Town council agreed to do this, against Calvin and Farel's wishes
 - Council told them to stop preaching, agree to open communion: ordered them out
 - END OF CALVIN'S FIRST STAY in GENEVA
- **1538**: Calvin accepts an invitation to Strasbourg by Martin Bucer

- Bucer trying to reconcile Zwingli and Luther's thoughts
- Organized the Wittenberg Concord of 1536, that Bucer and Luther/Melanchthon agree on H.C.
- "with" and "in" the bread and the wine is not included in this statement
- Calvin sees the "Reformation in Practice" in Strasbourg; serves as pastor
- 1540: Meets with Melanchthon and signs off on the new Augustana
- Married a widow with 2 children
- Calvin prepares a 2nd Edition of the Treatise, Letter to the Cardinal, Lord's Supper
- **1541**: Calvin begins his great reformation efforts in Geneva: Pop 10,000
 - This was due to the popular support of Calvin's response to the Letter to the Cardinal
 - Concerned with Swiss Reformed unification: 1549 Bullinger/Calvin "Consensus Tigurinus"
 - Sacrament is a sign and seal of grace (Bullinger, Zwingli's son-in-law)
 - An instrument for the communication of spiritual gifts (Calvin)
 - Sacramental grace is limited to the elect, but God does give grace to the believer (Calvin)
 - Unbelievers eat nothing but condemnation; real presence is rejected
 - Remained til his death in 1564
- **Calvin's Geneva**
- One church, one government: government protects, church preaches
- The doctrines and morals of the church should be enforced by the state
- The church should NOT run the state, but each should cooperate in its respective sphere
- Wrote and adopted "The Ecclesiastical Ordinances of the Church in Geneva"
 - Principles of church government found in Scripture
 - Church's organization more important in the Reformed than Lutheran church
 - 4 Offices: Pastors, Teachers (clergy), Deacons, Elders (lay)
 - Pastors: Preach and administer sacraments, supervise morals, chosen by clergy/Gov't
 - Elders: Responsible for discipline
 - The consistory or presbytery consisted of pastors and elders
 - Teachers: instructing believers in the Word of God, and opposing error or false doctrine
 - "Geneva Academy": First protestant university
 - Prepare men for the ministry (Hebrew, Greek, philosophy):
 - 1st Pres. Theodore Beza (1519-1605): Calvin's Melanchthon
 - Deacon: a helper, concerned with social and economic well-being
- **Costellio, Sebastian**: Reformed theologian, also lived in Strasbourg, native Genevan
 - Invited by Calvin to assist in Geneva in Calvin's second run, as a teacher
 - Application for clergy denied; he rejected Song of Solomon; problems with descent into Hell
 - CALVIN: Descent into hell was metaphorical for Christ's suffering on the cross
 - "Concerning Heretics, and Whether They Should be Burned": **IMPORTANT WORK!**
 - "To burn a heretic is not to defend a doctrine, but to kill a man"
- **Theodore Beza**: "Are To Be Punished by the Civil Magistrate"
 - Civil law is to magnify God; since heresy does the opposite, the government must punish heretics
- **Bolsec, Jerome**: Former monk, became a reformer, in 1551 broke with Calvin on predestination
 - Returned to Catholicism, and wrote a biography on Calvin for the Roman Church
- **Servetus, Michael**: 1511-1553; first of the humanist radical reformers
 - The first unitarian: does not consider the Holy Spirit a person but a being
 - Trinity is illogical and not found in Scripture
 - Burned to death in October of 1553 for heresy in Geneva: last words are a prayer to Jesus
- **Libertines**: Now called the "Genevan Patriots", in favor of a return to the "good ol' days"
 - Wanted the government, not fanatical clergy, to control excommunications
 - Reviled the reforming clergy in the news, and occasionally in public

- They tried to use Servetus' trial as a rallying point, but lost the next election, then rioted
- Government in the hands of Calvin used the riot as a way of rounding up the leaders
- **1555**: Calvin's position was now secure in Geneva: in **1559** he became a citizen of Geneva

Children of Calvin:

- French Huguenots
- Dutch Reformed
- Presbyterians (Scotland)
- German Reformed

Calvin's Theology

- Predestination
- We are elected to be called by the Gospel and remain in the faith, not just for heaven
- The elect KNOW that they are Christians; the reprobate are called but don't believe
- The reprobate can come to faith; even in their judgement they can have a "taste" of election
- Nonetheless, we don't worry whether we are reprobate or elect, but have confidence
- Sacraments
- Means of Grace only work with the Elect (classical Calvinism)
- They are nota ecclesiae, marks of the church
- The Eucharist: "Our souls are fed by the flesh and blood of Christ": unZwinglian
 - "Is" means "is", but it happens in a spiritual, but not physical way
 - Body eats bread, soul eats Jesus, at the same time because Christ says so
 - Our minds cannot comprehend that "the Spirit truly unites things separated by space"
 - Benefit is truly presented but not received by non-believers
- Luther: "Present according to his divine nature" - "extra-Calvinistically"
- Rulers
 - Obedience is due even to the unjust magistrate
 - EXCEPT in the case of "lesser magistrates" who are also charged with restraining "greater" ones
 - Doctrine of the "Lesser Magistrates"

Reformed Churches

- Czech Republic, Poland, and Hungary had strong Reformed presence
- Certain areas of Germany (Palatinate, Brandenburg)
- Dutch Reformed in Netherlands
- Presbyterians of Scotland
- Small minority, but strong, in France

John Knox and the Reformation in Scotland

- **1522**: King James died; Mary Queen of Scots his only infant daughter (The Stewarts)
 - Fight for the power between minor houses and Mary's mother Mary of Guise, the Regent
 - Mary of Guise, of French nobility, a strong supporter of Catholicism in Scotland
 - Scottish Nobility supported Protestantism over and against the Regent
- **1519-1572**: John Knox, originally a catholic priest, embraced Protestantism
 - **1556**: Tried and exiled; turned over to the French; escaped to England and promoted reform
 - Eventually took refuge in Calvin's Geneva in the late 1550s
 - **1559**: Returned to Scotland to promote Calvin's theology
- **1559**: Mary Queen of Scots was 18 years old, living in France, married to King of France
 - Weak Regents were not able to stop the spread of Protestantism

- Elizabeth of England helped the Scottish defeat the French troops
- Mary returns to Scotland (her husband is dead), finds a national Scottish church under Knox
- She permits Presbyterianism, but stuck to her old Catholicism and tried to promote it
- **1567**: Mary forced to flee Scotland after a “dalliance” with her Italian secretary
 - Her new Scottish husband killed the secretary in her presence
 - Linked up with a married Earl, then Mary’s husband mysteriously dies in an explosion
 - Left the throne to her infant son James VI, under control of Protestant Regent Nobles
 - Mary granted refuge by her cousin Elizabeth in England, but plots for Elizabeth’s life
 - Found guilty of treason and executed after 20 years of plotting

Reformation in France

- Calvin supported the sending of missionaries to France
- The Huguenots came into existence in mid-1550s; many leading families joined
- The nobility controlled the protestant church, much like the Scottish situation
- **1559**: A national protestant church, ruled by a general national council
 - Same year that **Henry II** (son of **Francis I**) signed a treaty with the H.R.E.
 - Habsburgs and Valois now at peace, Treaty of Cateau-Cambresis
 - **Henry II** then died in a jousting argument; married to **Catherine Medici**
 - succeeded by **Francis II** (15 years old), married to **Mary Queen of Scots**
- **1559-1598**: Weak Monarchy and strong nobility; religious division in France
 - Either on the brink or in the midst of civil war most of this period
 - **1559-1560**: Francis II
 - **1560-1574**: Charles IX (brother of Francis II)
 - **1574-1589**: Henry III (brother of Francis II and Charles IX)
 - Mother Catherine sometimes sided with Catholics or Protestants
 - **Francis Duke of Guise**, the brother of Mary of Guise, succeeded by **Henry**
 - The Guise family was strongly pro-Catholic
 - **Bourbon Family**: cousins of the Valois; the Duke in 1589 becomes **Henry IV**
 - Strong supporters of protestantism
 - **Montmorency Family**: **Gaspard de Coligny**: foremost Huguenot military leader
- **1572**: St. Bartholomew’s Day massacre
 - De Coligny invited to court of Charles IX; had a lot of influence
 - **Catherine Medici** and **Henry of Guise** hated De Coligny’s influence
 - An assassination attempt was made; Charles IX investigated it;
 - Catherine, to hide her own guilt, convinced Charles IX De Coligny was trying to kill him!
 - Charles IX unleashed the Catholics on the Protestants in Paris: 2,000-3,000 Protestants killed
 - Few protestants were left, and placed themselves under the brother of the King
- **1580s**: The War of the Three Henrys (Guise, King, and Bourbon)
 - In the end, Henry (Bourbon) became King
 - Paris was staunchly Catholic and wouldn’t let the King in
- **1593**: Henry reconverted again in order to be able to take the throne in Paris
- **1598**: Henry IV issues “**Edict of Nantes**”, permitting Huguenots rights and privileges of defense
 - Could maintain their own schools, armed forces, and taxes
 - Right of public worship outside Paris, right to serve in the government
 - Louis XIV in 1685 revoked the Edict
 - DuPlessi-Mornay, Reformed theologian, writes on the role of the Christian in armed conflict

Reformation in the Netherlands

The Radical Reformation

- Radical Reformers not sanctioned by government or its leaders for its radical nature
- Vs. Magisterial Reformers, who had the support to some extent of government
 - Chief characteristic is their openness to reason and direct revelation
- **Evangelical Rationalists**
- Unitarians: educated as humanists, influenced by Erasmus, wanted “authentic, biblical Christianity”
 - Leaned toward works-righteousness, since they couldn’t find any other significance to Jesus
 - Michel Servetus one of the most typical (tried in Geneva, executed: see above)
 - Lelio Sozzini (1525-1562): educated in the law, traveled widely, knew Melancthon and Calvin
 - Present at the trial of Servetus; his pro-Servetus diary was published post-humously by...
 - His nephew Faustus, who took the views and started the non-Trinitarian movement
 - Found refuge in Eastern Europe and established “Polish Brethren” unitarian movement
 - Moved south-east to Romania; known as **the Rachovians**; the Rachovian Catechism written
 - “Sozzinism” another name for “Unitarianism”
- **Anabaptists**
- The Church is the Church of the elect which withdraws itself from the corrupt world
- Baptism is a token of belief, therefore infant baptism is excluded
 - Some are biblical literalists: kiss of peace, washing of peace
 - Some are enthusiasts: the Spirit speaks to the believer and tells them what to do
 - Most clergy had no training, moved from place to place
 - No common confession, church government or liturgy
 - Rejected secular authority and so were dangerous from a societal standpoint
 - On the fringe of Lutheran and Calvinist reformation (“Zwickau prophets”)
- Charles V decreed the death penalty to anyone who was rebaptized
- Quietest/pacifist vs. revolutionary Anabaptists
- **Revolutionary Anabaptists (minority that gave the movement a bad name)**
 - Believed these were the end times, and a battle of good vs. evil would take place
 - They were called to establish a visible kingdom of God in preparation for Christ’s return
 - Thomas Müntzer: preached an apocalyptic vision of Christianity
 - Fell out with Luther early on; predicted an imminent descent into chaos
 - Saw the peasant’s revolt as the beginning of the end; led one group
 - 1525: Led his forces in the Battle of Frankenhausen, where 1000s of peasants died
 - Recognized, arrested, tortured, and beheaded: a folk hero of the Marxists in Eastern Germany
 - “Sermon to the Princes” before John Frederick and John, brother of Frederick the Wise in Saxony
 - Interprets Daniel 2 as foretelling the end of the H.R.E; the Holy Spirit tells him so
 - Compared himself to Daniel and the other Old Testament prophets
 - Melchior Hoffmann:
 - From north Germany, a follower of Luther; more interested in eschatology than soteriology
 - Not a priest; his own studies and experiences convinced him that he was Elijah
 - Arrested and imprisoned for 10 years in Strasbourg
 - Ended up influencing other Anabaptist preachers:
 - In Netherlands he rebaptized thousands and commissioned lay leaders
 - One of his followers, Jan Mathijs, kept Anabaptism alive; he thought he was Enoch!
 - 1533: Led a group to Muntzer, where they took over the city and killed heretics
 - He himself was killed; follower Jan von Leyden titled himself “King of Righteousness”

- Protestants and Catholics laid siege to Munster, which was finally taken
- 1536: Followers were tortured with hot tongs then burned
- **The Swiss radicals the TRUE Anabaptists**
 - Conrad Grebel and Mantz:
 - 1523: Council agreed that the Mass was false doctrined, but delayed its implications
 - Conrad Grebel was horrendously upset at these setbacks
 - Found in Acts that baptism followed faith, therefore only believer's should be baptized
 - Refused to have their newly born children baptized
 - George Blaurock asked to be rebaptized at Mantz's house, which Grebel did
 - Blaurock started a congregation in a close village by interrupting services
 - Grebel exiled, Blaurock imprisoned, death was mandated for rebaptism (Mantz drowned)
 - **Hans Hut** a Müntzer follower; set his prison on fire and died
- **Mennonites**
 - 1496-1561: Menno Simons, Dutch Roman Catholic Priest
 - Brother Peter was a revolutionary Anabaptist who was killed in an attack on a monastery
 - Resigned 1536: rebaptized, then reordained to serve as an Anabaptist group in Netherlands
 - Wrote 25 books and treatises, correspondence, devotional works and hymns
 - Rejected apocalyptic violence; spread a message of pacifism and Christian brotherhood
 - Was a fugitive heretic; itinerant who moved from place to place; never arrested
 - **Theology**
 - 1) Need for personal conversion as an adult: emotional struggle and experience of sin and grace
 - After conversion, baptism would be administered as a sign and seal
 - 2) Denial of original sin, because it would necessitate infant baptism
 - The inherited GUILT of original sin is removed by Christ's blood
 - Children can only sin after the "Age of Shame"
 - 3) Absolute necessity of a changed life after conversion
 - Zacheus was a great example of this
 - Believers will continue to sin, but this is no excuse for continuing to sin
 - Forensic justification sin promoted moral indifference: faith must be fruitful in good works
 - Discipleship emphasized; strong sense of the church as assembly of the "truly converted"
 - Refused to bear arms, take oaths, serve in government, but would generally obey government
 - 4) The True Church
 - Disciple was a characteristic of the church; "the ban" excluded backsliders from fellowship
 - 5) Christology:
 - Christ brought his body with him to avoid the sinful contamination of Mary's flesh
 - Probably got this from Huffman, who got it from Schwenkfeld
 - Mennonites and Catholics both have works, but Mennonites have biblical, not superstitious works
- **Caspar Schwenckfeld**
 - A minor German nobleman who heard of the Reformation, in 1522 went to meet Luther
 - Had a mystical experience, where he came to a knew understanding of the faith
 - The outer word and the inner word of the Spirit are different (John 6, surprise surprise)
 - Communing can occur internally as much as externally with bread and wine
 - **Recurring Platonism** within Christianity, can't handle matter being good – only Spirit is good
 - Repudiation of means of grace leads to repudiation of the incarnation: Body is Celestial Flesh!
 - May still be a few Schwenkfeldian congregations in Eastern Pennsylvania

Luther Reformation up to 1555

- Protestants were bound to recant after Diet of Augsburg, with the threat of war if they refused
- Couldn't go to war because of other problems: the French and the Turks
- **1531**: Under Philip of Hesse, the Smalcald League was formed to defend against attack
 - Luther was uneasy with the idea of using violence for the defense of the Gospel
 - But the Princes, elected by God, did have a responsibility to defend their peoples
 - Northern Germany, Scandinavia, and even some German Catholic Princes joined in
- In the meantime, Lutheranism expanded
 - New forms of church government, liturgy, orders, etc. were needed
 - Germany: Princes had emergency ecclesiastical powers;
 - Formed consistories with the clergy, lawyers; appointed supervisors to replace the bishops
 - The consistories supervised visitations, ordinations, and served as an ecclesiastical court
 - Bugenhagen elected as ordinator: Luther occasionally served when Bugenhagen was away
- **1534**: Paul III agreed to have a church council, summoned one to Matua in 1535
 - One of the purposes would be the utter elimination of Lutheran heresy
 - Postponed several times, finally met in Trent in **1545**; Protestants didn't show up
 - Smalcald articles were written up in 1536 in anticipation of a possible council
 - Many theologians signed off on the articles; Melanchthon had a proviso on his signature
- **The Bigamy of Philip of Hesse**
 - Couldn't stand his wife; had a mistress, but wanted to be a Christian
 - Counseled to marry his mistress; signed a non-aggression treaty with Charles V
 - Smalcald league lost its leader
- **Duke Moritz of Ducal Saxony (Albertine, not Ernestine Electoral Saxony)**
 - Agrees to desert the league in exchange for receiving the Electorate from the Emperor
- **February 18, 1546**: Luther Dies
- **1546**: Charles V finally get around to enforcing the Augsburg edicts
 - Dukes of Bavaria, Albertine Saxony and the Pope provide troops for the attack
 - Philip of Hesse and other Smalcald forces try and defend their lands, but lost
 - Imperial forces took Wittenberg: John Frederick and Philip of Hesse arrested
 - Duke Moritz received the title of Elector, but angered at the treatment of his f-in-law, Philip
 - Decides to switch sides; Smalcald league gets support from France; defeated Charles V
- **1555**: Peace of Augsburg establishes Lutheran freedoms for North Germany until the 30 Years War
 - Church of Rome and the Churches of the Augsburg Confession both recognized in the Empire
 - Every political entity could choose either one or the other: "cuus regio eius religio"
 - No reference to a 3rd choice of Reformed: they would need to define themselves as "Lutheran"
 - Ecclesiastical territories excluded: a Prince-Bishop could not become Lutheran and keep land
- **1556**: Charles V abdicates the throne, left Germany to Ferdinand (next Emperor)
 - Burgundian, Spanish, and overseas possession went to Philip II, king of Spain
 - Charles V retired to a Catholic monastery in Spain

English Reformation

- Pre-Reformers:
 - Lollards: had such a bad reputation that they weren't of much help
 - Humanists: Erasmus spent time in England and followed his teachings (Oxford and Cambridge)
 - John Colet: scholar of the Greek language; lectured on the Pauline epistles from the Greek
 - Founded St. Paul's Cathedral School – classical liberal arts curriculum
 - Thomas More: friend of Erasmus, a lawyer and high government official
 - Severe critic of contemporary church and society: "Utopia" (1516)

- Served as Lord Chancellor under Henry VIII
 - Died as a martyr for the Catholic faith, despite his hesitations about all its doctrine
- White Horse Inn: in Cambridge was a famous theological watering hole
- Robert Barnes: The English Luther; Augustinian monk; took up with Luther after his arrest
 - Returned to England in the 1530s, promoting Lutheranism
 - Found himself on the wrong side of Henry's theology swings, and was executed 1540
 - Last words: "I trust in no good works, but only in the death of Christ"
- William Tyndale: Translated the Scriptures into the vernacular
 - Used Luther's translation, Erasmus' Greek text; met with Luther at Wittenberg
 - **1526**: Published first English New Testament from the Continent
 - Pentateuch and Jonah, and manuscripts of Joshua – 2 Chronicles
 - Wrote several tracts, but never returned to England out of distrust
 - **1536**: Arrested by Catholic imperial forces in Antwerp, tried and martyred
 - Last words: "Lord, open the king of England's eyes"
 - King James relied on Tyndale's Bible where it was complete
 - Luther influenced Tyndale's prefaces, order of books (Luther's)
- **Henry VIII** severed connections with Rome, but didn't change much doctrine
 - "Babylonian Captivity of the Church" was written against by Henry VIII
 - Henry VIII given the title of "Defender of the Faith"
 - Government burned Luther's books, universities officially spoke out against them
 - Educated as a humanist, but a faithful son of the church suspicious of new doctrines
 - Broke with the Pope over the need for an annulment, not doctrine
 - Married to Catherine of Aragon, daughter of Ferdinand and Isabelle of Spain
 - Originally Catherine married Arthur Prince of Wales, but he died of illness
 - A dispensation was needed for Henry to marry his "sister-in-law" (Julius II did this)
 - Lived together had six children, but only one lived to adulthood (Mary)
 - 1100s, Mathilda succeeded Henry I and a civil war followed: female monarchy not wanted
 - 1) Henry falls in love with Anne Boleyn (reputed to be a Lutheran),
 - 2) Still needed a male heir
 - 3) Henry struck by Levitical law about man marrying sister-in-law being childless
 - **Late 1520s**: Henry wants a way out, consults Chancellor Thomas Cardinal Wolsey
 - Wolsey tried to secure another annulment from Clement VII, under attack by Charles V
 - Clement VII did not want to alienate Charles V, Catherine's nephew, so denied
 - Wolsey dismissed from his offices, charged with treason, dies under arrest
 - Henry acts unilaterally; sees the Protestants as a way around his problem
 - **1529**: Lord Chancellor Thomas More still on the scene, and vehemently against Protestants
 - **1532**: Thomas Cranmer appointed Archbishop of Canterbury, married to niece of Osiander!
 - Thomas Cromwell appointed as Privy Secretary of the Kingdom
 - "Architect of the British Reformation"; encourages the King to pass Parliamentary laws
 - **Critical**: March 1533 "An Act In Restraint of Appeals"
 - You can't appeal from a church court to the Pope; terminated the Pope as head
 - "This realm of England in an Empire, governed by one Supreme Head and King"
 - England was accountable only to itself, and the King was head of all next to God
 - Thomas Cranmer then annuls the King's marriage, so he was free to marry
 - **1533**: Henry VIII excommunicated, Elizabeth I born to Ann
 - **1534**: Act of Succession: heirs of Ann, not Mary, were in succession to the throne
 - Thomas More could not swear that the Church of England could be separate
 - Bishops Fisher and More were both beheaded: St. Thomas More is an R.C. saint

- Reginald Cardinal Pole was another British nobleman who never came back
- **1530s**: Few doctrinal changes were made, except for:
 - English monasticism was eliminated (1536-1540), resources taken over by Henry VIII
 - Property was sold and money given to those who advanced the purposes of the King
 - Property now in the hands of the gentry, who now had a vested interest in reform!
 - The Bible in the English language was now legal and distribution encouraged
 - Eventually, all churches were required to purchase the “Great Bible” (1539)
- **1540**: Henry VIII begins to react against “Protestantism”
 - Had Parliament pass the “6 Articles Act” -> remained until 1547 at Henry’s death
 - Real Presence, celibacy of priests, celebration of masses all law
 - Denial of Real Presence was a capital crime: wasn’t strictly enforced
- **1547-1553**: Edward VI rules for 6 years as a young man
 - Regent Edward Seymour, Duke of Somerset; Thomas Cranmer still Archbishop
 - The beginning of the true protestant reformation of England
 - “6 Articles” repealed along with other heresy laws
 - England was an attractive place for continental Protestant exiles: Martin Bucer
 - Hugh Lattimer of the White Horse Inn group promoted to Bishop
 - **1549**: Liturgical Reform: First **Book of Common Prayer**
 - Distribution in both kinds; elimination of sacrificial elements; written in English
 - Very similar to the Lutheran service because both were based on the Mass
 - Eucharistic prayer not pruned to the same extent as in the Lutheran Mass
 - Still some ideas of purgatory
 - John Dudley becomes the second Regent, Duke of Northumberland
 - **1552**: Second BCP
 - More Calvinistic than the first; bread is plain bread
 - Order changed; ten commandments replace Kyrie; Gloria moved to end
 - At distribution of elements, priest says feed on Christ in your heart, remember him
- **1553**: Bloody Mary the Catholic, Edward’s sister, reigns
 - Mary TUDOR, not to be confused with MARY (Queen of Scots) STEWART
 - Reginald Pole and other Catholic advisors return
 - Parliament repeals all Protestant acts EXCEPT
 - returning confiscated land, rescinding title of head of the church
 - Mary used the authority she did not want to return head of the church to the Pope
 - Burned over 300 individuals at the stake for their Protestant beliefs (many commoners)
 - Hugh Lattimer, Thomas Cranmer among them: John Foxe recorded the stories
 - Foxe helped commoners to identify “Catholicism” with torture and persecution
 - Cranmer recanted, but just before death recanted his recanting and called the Pope
 - Burned his right hand to a stump, because he claimed it had betrayed him
 - Marries Philip, son of Charles V, later becomes King of Spain on Charles’ abdication
- Many Englishmen hid on the continent, retranslated the Bible: “Geneva Bible”
- **1558 - 1603**: Queen Elizabeth takes the throne
 - **1559**: Third BCP
 - Definitive for Queen Elizabeth: return to the 1552 BCP with minor changes
 - p. 195, priest says a mixture of 1549 and 1552 words of distribution
- **1559**: Elizabeth shifted the doctrine to being more in line with the Reformed Church
 - “Elizabethan Settlement”: **Act of Supremacy** and **Act of Uniformity**
 - Act of Supremacy makes her Supreme GOVERNOR, not HEAD, of the church
 - Church retained a Medieval church structure

- Act of Uniformity required that all churches use the modified 1552 BCP
 - “Black Rubric” removed:
 - It had said that kneeling was not because of Real Presence (John Knox encouraged this)
- Traditional form of church government was NOT repudiated:
- Bishops, Deans, ecclesiastical courts remained
- Liturgy remained

The 42 and the 39 Articles

- 1563: 39 Articles, a reworking of Cranmer’s creed, were passed by Parliament

The Counter-Reformation or Catholic Reformation

- 1) Leadership: the Papacy
 - 1521-1522: Adrian VI succeeded Leo X – a well educated Dutch humanist and theologian
 - Dismissed by the Italian elite for his “unrefined” culture
 - 1522-1534: Clement VII: Cousin of Leo X, Medici Pope
 - Clever man, but a horrible theologian: used politics, and failed
 - 1534-1549: Paul III, Farnese (Medici-like background)
 - In it for the money, had children, corrupt, BUT realized things had to change
 - Appointed a Papal commission to prepare a “state of the church” report with suggestions
 - Encouraged reform-minded orders like the Jesuits
 - Humanist theologians were appointed as Cardinals and placed on this commission
 - Chair was Cardinal Contarini, a leading moderate
 - Cardinals Reginald Pole, Sadeleto, Caraffa (later becomes a vicious Pope)
 - 1537: “Report on the Reform of the Church” – an indictment of Papal and Curial ethics
 - Urged Curia to bring its practices into line with canon law and traditional standards
 - Protestants, including Luther, got a hold of the report and published it
 - Paul tired to implement these changes, without much success
 - 1540: Paul tries to reach out to the Protestants in a series of councils
 - 1541: Council of Ratisbon; Melancthon, Bucer, Calvin, Eck, and Contarini all present
 - Bucer and Contarini worked out an agreement on justification, similar to JDDJ
 - Their respective parties rejected the agreement out of hand
 - 1545: Council of Trent convened
 - 1555-1559: Paul IV, Caraffa’s name as Pope
 - Possibly the first, true counter-reformation Pope
 - Convinced that he could save the Roman church, and it was the only true church
 - Begins to take steps to stamp out poor ethics AND heresy (The Inquisition, or Holy Office)
 - Inquisition revived in 1542, with Caraffa as its head, and continues strong
 - Preferred inquisition to councils
 - “Spanish Inquisition”: originally started to discover Christians who were truly Jews or Muslims
 - Torture was used; judge was also prosecutor; state and church worked closely
 - Also used in Italy and Netherlands; couldn’t be used where establishment did not back it
- **2) DOCTRINE: COUNCIL OF TRENT**
 - 1545-1563: Most of its work was done before 1547, and in a concluding session 1562-1563
 - Was charged to act on the earlier report, and to define the doctrine of the church
 - Worked for more oversight, better clergy, no more absenteeism, celibacy was binding
 - “Tridentine Mass” adopted as the official liturgy
 - “The Index”, a list of prohibited books, had to be affirmed by all clergy

- **DOCTRINE:** Answer to the Protestant attacks, and anathematized the Protestant doctrines
 - **AUTHORITY:** Scripture AND Tradition; only the **church** can give a definitive answer
 - Complete Vulgate affirmed as official Scripture
 - **JUSTIFICATION:** An active faith formed by love is necessary for salvation
 - Justification and sanctification rolled into one inseparable whole
 - Assurance of salvation is anathema
 - **EUCCHARIST:** Transubstantiation affirmed; “under the appearance”
 - Eating, drinking, and worship are all proper uses of the Sacrament
 - Communion in one kind, sacrifice of the Mass both affirmed
 - Mass offered not only for the living but the not fully purified dead
- **3) FRONT LINES: CLERGY HOLDING ON TO THE CATHOLIC FAITH**
 - **Jesuits/Society of Jesus:** The shocktroops of the counter reformation
 - **1491-1556:** Ignatius Loyola, Spanish nobleman
 - After a wound, dedicated himself to pursuit of spiritual devotion
 - In need of consolation for fear of damnation, he utterly surrendered himself to the church
 - Went to Rome, and Jerusalem, finally decided to go to school and become a priest
 - **1534:** University of Paris (same time as Calvin!), gathered a following (including Xavier)
 - Group of seven went to Italy, ordained as priests,
 - **1540:** Recognized as the Society of Jesus by Paul III
 - Ignatius was the General Secretary
 - Poverty, chastity, obedience, and to go wherever the Pope commanded
 - Committed themselves to WORK on behalf of the church: preach, teach, advise
 - Cross between a monastic order and the secular clergy
 - Grew to 8500 by 1600, despite the fact that it took a long time to join
 - **Spiritual Exercises:**
 - 1st Week: The Purgative Way – removal from the world and bad habits
 - 2nd/3rd Week: Illuminative Way – after emptying of bad, must fill with good
 - 4th Week: Unitive Way – unite yourself with God to fulfill his purposes
 - Produced some of the greatest foreign missionaries: fought a 2 front war!
 - Francis Xavier (the east), Peter Cornisius, Robert Bellarmine - theologians
 - Edmund Campion (sent to England during Elizabeth’s reign; executed)
- **4) MONARCHS: RULERS OF CATHOLIC EUROPE WHO USED THEIR OFFICE TO SUPPORT ROME**
 - Philip II, successor of Charles V as King of Spain, supported the Catholic cause
 - Also ended up as Duke of Burgundy, therefore ruler of the 17 states of the Netherlands
 - **1566:** Netherlands revolted against Spain’s rule, and 7 northern states became independent
 - Capital was in Amsterdam
 - **1567:** Best General dispatched to suppress rebellion in the remaining states
 - “Council of Blood” put to death thousands of Dutch
 - Resistance led by William of Orange: “the Silent” for fighting 1st as a patriot not a Protestant
 - Dutch merchant marine served as pirates who raided Spanish ships
 - Elizabeth of England supported them clandestinely
 - Duke of Parma finally put down the rebellion in the south (Belgium), but not the north

READINGS: Anglican, Communion Services – In Class, Catholic on Thursday in Small Groups

- Ignatius' Spiritual Exercises

FRIDAY'S EXAM:

- Theology of John Calvin: 10 statements: did Calvin write them?
 - Real Presence
 - Scripture
 - Descent into Hell
 - Person of Christ
- Lectures:
 - 10 True / False
 - 4 Quotations to Match to Readings (Schwenkfeld / BCP / Exercises)
 - 7 Identify the description of the individual with the names given
 - 1 Essay: 1 McGrath Question, 3 Non-Lutheran Reformation

Address to the German Nobility (Summer, 1520)

- 1st Part: The 3 Walls
 - Religious class is in authority over the secular, ruling class
 - 1 Cor. 12:12, the clergy are those appointed to rule and not ontologically changed
 - Only the Pope can interpret Scripture
 - 1 Cor. 2:15, all spiritual men are entitled to judge
 - Only the Pope can call a council
 - Acts 15:6, Constantine called Council of Nicea without being a Christian
 - Analogy of the villager and the burning village
- Purpose: to convince the nobility that they have the authority to call a council
- Warning: to act not out of our own strength but in fear of God
- Theology:
 - Priesthood of all Believers – we're all in this together
 - Vocation – God has ordained our particular work as a holy calling
 - Nobles “carry the sword” to ensure the Gospel can be preached purely
 - Two Kingdoms – secular and spiritual spheres have their own responsibilities, but work together

Babylonian Captivity of the Church (Later 1520)

- How does he understand baptism, the Lord's Supper, and penance?
- Indulgences have shown
- In the Papacy to be the new Babylon: how has this impacted the sacraments?
- The Papacy has taken control of the church by turning the means of grace into law
- Luther starts with three sacraments, ends with two (penance gets dropped)
 - Penance grants absolution (promise)
 - In the end, he recognizes it as an aspect of baptism
- Sacrifice is worst, then withholding the cup, then transubstantiation
 - Lutherans' prefer “new testament” to “new covenant”
 - Testament is a one-sided promise that is fulfilled by the death of the testator

Freedom of the Christian (November, 1520)

- In what way are we lords of all, and in what way are we servants of all?

Bondage of the Will

- Certainty is possible: the Scriptures reveal with certainty what we need to know
- “God is in charge – not you, not me” – this provides surety of salvation
 - In God's secret will, God condemns to Hell: but this is not our business
 - According to God's revealed will, God desires that all be saved: this is is our business
- We have a will, but it is in bondage to sin, and cannot choose good

READINGS

Pagan Servitude of the Church

- Date: 1520
 - Purpose: Correct the Roman errors regarding sacraments, their use and their purpose
 - To: Hermann Tulich
- 1) Introduction
 - a) Indulgences are evils devised to raise money
 - b) The papacy is the Kingdom of Babylon and the Regime of Nimrod
 - c) Communion in both kinds is under attack
 - 2) Communion in one kind
 - a) John 6: This passage does not refer to the sacrament, but to spiritual eating
 - b) Besides, Christ speaks of drinking his blood AND eating his flesh
 - c) 1 Cor. 10: Paul says “I have received from the Lord”, not “It is permitted by the Lord”
 - 3) There are NOT seven sacraments, but three: baptism, penance, and the Eucharist
 - a) The Lord’s Supper
 - i) Communion in both kinds
 - (1) John 6 must not be used, for it does not speak of the sacrament
 - (2) There are two records to use: the 3 Gospels, and Paul’s letter to Corinth
 - (a) These attach the mark of universality to the cup, not to the bread
 - (b) Paul also speaks of all consuming both bread and cup
 - (3) Cyprian testifies of the custom to give both elements to the laity
 - (4) “To deny both kinds is both pious and oppressive” – each should be allowed free choice
 - ii) Transubstantiation (The Least)
 - (1) A Thomist invention, influenced by Aristotle, unknown to 1200 years of the church
 - (2) Both natures must be present, as when we say “This man is God”
 - iii) The Mass is a Good Work or Sacrifice (The Worst)
 - (1) It is Christ’s testament: only faith accepts it
 - (2) The words of institution (of promise) are being hidden by prayers
 - (3) We are not worthy of the bequest of the sacrament: we simply accept it
 - (4) We can only commune on our own behalf, and testify to our OWN faith
 - (5) The prayers are indeed sacrifices acceptable to God, but not the sacrament
 - b) Baptism
 - i) Only infant baptism has allowed baptism to remain stain-free
 - ii) Divine Promise: “he that believes and is baptized shall be saved”
 - (1) A penitent must return again and again to his or her baptism, not a “2nd plank” of penance
 - iii) Sign or Sacrament: water and the Word
 - (1) Not the baptism ritual, but faith in the baptism, is what justifies
 - (a) “The sacraments are not fulfilled by the ritual, but only when they are believed”
 - (b) “Belief is impossible without a promise to believe in”
 - (2) “The vows we took at our baptism were ample, more than we are able to keep.”
 - (a) Abolish all extraneous vows and concentrate on our baptismal vows
 - c) Penance
 - i) The Romanists have destroyed 1) the promise of forgiveness and 2) the need for faith
 - (1) Contrition takes the place of faith in the promise
 - (2) Confession and satisfaction are works that take the place of faith
 - ii) Secret confession should be the final stop: NO RESERVATIONS
 - d) Confirmation
 - i) The “laying on of hands” in the NT is NOT confirmation, therefore it is not a sacrament
 - ii) Merely a “rite of the church” and not a sacrament
 - e) Marriage

- i) No grace is received from marriage, therefore it is not a sacrament
- ii) Ephesians 5 is a figure of Christ and the Church, not marriage
- iii) “18 Impediments to Marriage” should be eliminated
 - (1) Marriage is the legal outlet for sexual desire
 - (2) Impediments include “crime”, “religion”, “ordination”
- f) Ordination
 - i) Not a means of grace, therefore not a sacrament
 - ii) Merely a “rite of the church” for selecting a preacher and liturgist
 - iii) We are all priests, but do not all have the right to administer
- g) Extreme Unction
 - i) Promise and sign are given in James: **but**, not a command of Christ
 - ii) James speaks of COMMON unction, not just before death
 - iii) If it is a sacrament, why is it not efficacious?
- h) Conclusion
 - i) Come from universities, not the pope, and not from Scripture
 - ii) Sacrament = Promise + Sign

Freedom of A Christian

- Date: November 1520
- Dedicated: Mayor of Zwickau, Muhlphordt
- Open Letter to Pope Leo X
 - Luther opposes the See and the curia, who are worse than Babylon or Sodom
 - Leo as a lamb among wolves, or Daniel in the lions’ den
 - Do not let anyone convince him he is the supreme ruler or judge or Scripture!
 - “Freedom” offered as a gift from a poor man to show what he would prefer to be studying
- Treatise on Christian Liberty
 - 1) A Christian is a perfectly free Lord of all, subject to none
 - 2) A Christian is a perfectly dutiful servant of all, subject to all
 - 1 Cor. 9:19: “For though I am free from all men, I have made myself a slave to all”
 - Man has a new, spiritual, inner nature and an old, fleshly, outward nature
 - INNER MAN:
 - All of Scripture can be divided into commandments and promises
 - The Body learns of his helpless state through the commandments
 - 1) Faith appropriates the righteousness of God
 - 2) Faith honors God by showing that we regard him as truthful and righteous
 - 3) Faith unites the bride of our soul with the bridegroom Christ
 - the wedding ring of faith shares in Christ’s nature as Christ shared in ours
 - kingship: we are spiritual lords over oppression and Satan
 - priests: we are therefore worthy to appear before God, to pray, and to teach each other
 - “Christ ought to be preached to the end that faith in him may be established that he may not only be Christ, but be Christ for you and me.”
 - OUTER MAN:
 - Using the law, man subjugates the outer, sinful man
 - We do works to provide for our body, keep busy, and please God
 - “Good works do not make a good man; but a good man does good works”
 - “any work that is not done solely for the purpose of keeping the body under control or of serving one’s neighbor... is not good or Christian.”
 - **A Christian lives in Christ through faith, and in his neighbor through love**
 - “Our freedom does not free us from good works but from false opinions concerning works”

The Bondage of the Will

- Date: 1525
- Purpose: Response to Erasmus' "Freedom of the Will"
- 1) Of the necessity of assertions in Christianity
 - Confession is at the heart of being a Christian (Rom 10:10, 1 Peter 3:15, 2 Tim 4:2)
 - Freedom regarding non-Scriptural matters, but no freedom regarding revealed doctrine
- 2) Of the perspicuity of Scripture
 - There is a great deal hid in God of which we know nothing (Acts 1:7, 2 Tim 2:19)
 - Scripture itself is clear in its entirety, though some verses may be obscure
 - INTERNAL: if we have not the Spirit, we cannot understand the Scriptures
 - EXTERNAL: The Word / Christ makes clear all that is in the Scriptures
- 3) The power of "free-will"
 - a) Knowledge of the limits of our free will is not "adiaphora", but vitally important
 - b) One does not "build a tower" without first counting the cost
 - c) If I do not know what I contribute, I do not know what God contributes, which means I do not know God, so how can I worship what I do not know?
- 4) The necessitating foreknowledge of God
 - God foresees, purposes, and does all things by his own will
 - Isaiah 46:10 "My counsel shall stand, and my will shall be done"
- 5) The importance of God's necessitating all things
 - If it were not so, how could we trust God's promises? (Rom. 3:4, 9:6)
- 6) A will which has no power without grace is not free
 - If our free will is wholly ineffective apart from grace, in what sense is it free?
 - We have free-will with regards to matters below us, but not to matters of salvation
- 10) Of God's Revealed and Secret Will
 - God's revealed will desires all to be saved, but his secret will chooses only some
 - Who are we to question God?
- 11) Of God's method of hardening man
 - God does not "create" evil, but uses our own evil to his good purposes
- 18) Of the comfort of knowing salvation does not depend on "free-will"
 - If this were so, we could never have certainty of salvation
- 19) Of faith in the justice of God in his dealings with men
 - God's justice is incomprehensible; we can only worship in awe (Rom 11:33)
 - The light of nature: we don't see why the good perish and the evil prosper
 - The light of grace: we don't know why some are saved and others perish
 - The light of glory: God's will is revealed and all will come to light
 - How else can we explain why the Jews, who sought for righteousness, are lost but the Gentiles, who were unrighteous, received salvation?
- Four Fold Summary Argument:
 - God's will is sovereign
 - Satan can only be defeated by the grace of God – we cannot defeat him ourselves
 - Sin has ruined our original nature
 - If Christ came to save all men, all men must be in need of salvation

Zwingli – On the Lord's Supper

- If it is the body, we should be able to see it
- "This is my body" is clearly a figure of speech

- “The flesh profiteth nothing”

INTRODUCTION

- Audience: Fellow-believers, other Reformed Christians?
- Purpose: Address the Lord’s Supper as it is being taught
 - 2nd article of the creed the one at stake
- Pleads to his opponents for 1) No hostile clamor, 2) sobriety
- 1) What does “this is my body” mean?
- 2) How do the Scriptures and creeds disprove the literal meaning
- 3) How do the Scriptures show the natural sense

FIRST ARTICLE

- Sacrament: “sign of a holy thing”, “the sign and the thing signified cannot be one and the same thing”
- Three positions attacked: 1) Transsubstantiation, 2) In/with/under 3) Eat resurrected body
- 1) Transsubstantiation
 - only means “is” when Christ says “is”, not the Pope
 - like “I am the vine”, it is a figure of speech
 - “the flesh profits nothing”, John 6
- Literal reading leads to two errors:
 - 1) Christ is torn apart by the teeth and perceptibly masticated
 - But no one has ever SEEN the body in the bread
- 2) Lutherans (argument continued from above)
 - 2) God’s word is not powerful enough to change bread into body, but only make the body present
 - Either the bread is bread, or the bread is body: it cannot be both
 - The best interpretation is the one that is most “natural” to the believer

SECOND ARTICLE

- Prime Scriptural Support: John 6, “Eating is believing, and believing is eating”
- Compares John 6 to Matt (Leaven of the Pharisees) and Matt 12 (His true family)
 - Use of John 6 inappropriate for the Supper (although he has the right interpretation)
- Confront the Papacy with its own canons:
 - Augustine quoted
 - “the flesh profits nothing” means “this is my body” can’t be fleshly body, for that profits nothing
- Isaiah 40 “All flesh is as grass” interpretation would mean “carnal understanding profits nothing”
 - not valid interpretation of John 6: he meant carnal flesh, not carnal understanding
 - Christ really meant “My carnal flesh profits nothing”
 - Only eating is profits nothing, for clearly crucified it profits us much
- Two Natures:
 - According to his divine nature, Christ never left the right hand of the Father (John 3)
 - Only Christ’s human nature ascended to heaven as a “guest”
 - We cannot communicate attributes back and forth, or we destroy scripture (Nestorius)
 - It is NOT the property of a human nature to be present everywhere
 - How else to resolve “lo, I am with you always” and “you will not always have me”?
 - Argument: we must be able to “reconcile” contradictory scripture passages (p. 215)
 - Christ can be anywhere:
 - Christ’s resurrected body can be anywhere:
 - Psalm 110: Christ is seated at the right hand until his enemies are a footstool
 - Matt 28: “Ye seek Jesus...He is not here, he is arisen.” – but can’t he be everywhere?
 - ANS: Christ is where he says he will be – in Galilee, in the sacrament, in the midst of 2 or 3

THIRD ARTICLE

- “This is my body” is a trope, like “I am the vine, you are the branches”
 - Even Zwingli shows that whenever “is” is used as a parabolic trope it is explained!
 - These words must be a trope, for they cannot be taken literally
 - In the OT, the passover lamb was called the “Passover”, even though it “signified” the passover
 - This corresponds to Christ, the true paschal lamb
- Why didn’t the disciples, especially Peter, argue that they were not worthy to eat his true flesh?
- Christ uses the bread as symbolic for his real body, which will be given up for us
- Christ says “fruit of the vine”, so it must be fruit of the vine and not blood
- Jerome: ???
- Ambrose: retranslates his clear support of transsubstantiation into a “metaphor”
- Augustine: ???

FOURTH ARTICLE

- 1st Obj: The Reformed can’t agree whether bread represents, or is a representation of, Christ’s body
 - The sense is the same, so why quibble?
- 2nd Obj: 1 Cor. 10: “Is this cup of blessing not the communion of the blood of Christ?”
 - Should be translated, “The cup of praise, with which we praise, is it not the community of the blood of Christ?”
- CONCLUSION: “either the Creed must be shattered or our teaching is true”

Short Treatise on the Holy Supper of Our Lord Jesus Christ

FIRST ADDITION BASED LARGELY ON LUTHER’S WORKS

WHY DID CALVIN WRITE THE TREATISE? (DILLENBERGER, "CALVIN", PP. 507-508)

- Asked to by some persons, in order to provide a summary of the debate

WHY CHRIST INSTITUTED HIS SUPPER (PP. 508-511)

1. What is the true spiritual food for our souls?

- The Word of God, Jesus Christ

2. How does our heavenly Father convey His food to us?

- Through Word, bread, and water

3. How is a visible sign beneficial to us?

- We are weak, and doctrine and preaching are sometimes not enough

4. For what three reasons did Christ institute His supper?

- 1) To sign and seal the promise in our consciences
- 2) To lead us to praise him
- 3) To exhort us to all holiness and innocence

THE BENEFITS OF THE LORD'S SUPPER (PP. 511-517)

1. What human need is the sacrament intended to supply?

- The need to assuage our own consciences, who judge our actions

2. To what does the sacrament testify?

- The Supper points us to Christ, crucified for our sins, and raised for our justification

3. What is the substance of the sacraments? What does this mean? When then is the effect of the sacrament?

- Jesus Christ is the substance of the Sacraments. We are joined with him by participation in the body and the blood.

4. Why is it necessary that we truly receive Christ according to His humanity in the Sacrament? With what must we feed on His body and blood?

- It is through his humanity that he reconciled us to God. Our souls feed on his body and blood.

5. In what sense are the bread and wine the body and blood of Christ?

- They are visible signs by which his body and blood are represented. The spiritual reality of Christ is truly present in the elements, because Christ said so.

6. What are the second and third benefits of the Supper?

- 2) Our feeding on him is a visible reminder of his providence therefore we praise him.
- 3) Our incorporation into Christ should lead us to live holy lives.

THE LEGITIMATE USE OF THE SACRAMENT (PP. 517-525)

1. What is the legitimate use?

- To come to the table caring about following the Lord in all things.
- We should have true repentance and true faith in Christ.

3. What makes a communicant worthy?

- A firm, heart-felt reliance on Christ for salvation
- An understanding of our own need for spiritual food (these are similar to Luther)

4. How is the necessity of charity particularly taught in the sacrament?

- Communion makes us one body; strife tears apart that body; charity ties it together

5. Must faith and repentance be perfect before attending the Lord's Supper? Should those who are weak in the faith attend the sacrament?

- No – provided we continue to fight the battle within against the force of evil.

6. Is it wrong to abstain from communion on the grounds of one's unworthiness? in others?

- No, for this were as if a man excused himself from taking medicine on the grounds that he is sick
- Repentance is the sign only we can see, works the sign that all others can see

ERRORS REGARDING THE LORD'S SUPPER (PP. 525-536)

1. List each of the errors and briefly explain Calvin's refutation.

- 1) That Communion is a re-sacrifice by which we gain the forgiveness of sins
 - The death of Jesus once for all on the Christ is the only sacrifice we need
 - The bread is to be eaten, not sacrificed

2. Why must the bread remain bread?

- The bread must remain bread as a visible sign of the body

3. Why must Christ's body be in heaven and nowhere else?

- To say that the body is in the bread, is to say that it is without limit or ubiquitous, and not human
- The body he has in heaven is the same one he has on earth

CONTROVERSIES AMONG THE EVANGELICALS (PP. 537-41)

1. Why does God permit such controversies?

- In order that God, not man, might have the glory

2. For what does Calvin blame Luther? Zwingli?

- LUTHER: Spoke too vehemently, should have spoken out against transubstantiation
- ZWINGLI: Didn't defend the spiritual reality of the presence of Christ in the Eucharist

3. What does Calvin propose as common confession regarding the sacraments? Is this adequate for a Lutheran? Why or why not?

- "On receiving the sacrament in faith, according to the ordinances of the Lord, we are truly made partakers of the proper substance of the body and blood of Jesus Christ."
- No, since it does not take Christ at his word: "This is my body"